

The TRUTH about the GRIQUATOWN TOKEN COINAGE of 1815/16 ?

First off my name is Scott Balson. I have been researching the Griqua people for over 30 years. I published the book "Children of the Mist" in 2007 which is now the Griqua people's official history. You can see more about my trips to S Africa and meeting the Griqua at:<http://www.griquas.com>

For over ten years I have challenged anyone including Hern to debate me over the Griquatown tokens. They have refused to do so. I am taking this unusual action of responding to Pierre Henri Nortje because he has publicly called me a liar and a fraud on the BidorBuy Internet forum that runs in S Africa. I hope my responses in blue will answer those suggestions.

Pierre Henri's "research" consolidates my position that not one Griquatown token ever circulated as money. Nortje's motives of self-endeavour are obvious. Despite all his research Pierre Henri Nortje could not find one reference to the Griquatown tokens circulating as money amongst the Griqua people.

The first widely circulating currency in S Africa are the Strachan and Co tokens which circulated largely amongst the indigenous people of East Griqualand from 1874 to 1932. See: <http://www.tokencoins.com/main.htm>

Since I started this debate over the Griquatown tokens in the BidorBuy forum about ten years ago the following dramatic admissions have been widely adopted by all coin collectors:

- 1) The Griquatown tokens were a failed experiment where before it was claimed they circulated widely for two years
- 2) They are tokens not coins as claimed by Hern

In my view the following results of my research are as important but yet to be adopted by a few die hards in the S African coin community:

- 1) Not one Griquatown token ever circulated as money
- 2) The values on the silver tokens represent a half day and full day labour (five hours and ten hours)

Spink, Stanley Gibbon and Krause and Morgan Carroll in the latest (2016) South African coin catalogue have all adopted my research and do not recognise the Griquatown tokens as part of S Africa's numismatic history any more. Only a few die-hard collectors continue to claim they circulated even though they grudgingly admit they completely failed. Even Pierre Henri Nortje notes that they failed in his research below despite using extracts of comments in his research from uninformed people who claimed they circulated widely. In my view Pierre Henri's paper is a sad attempt to try to gain favour in certain South African coin collecting circles. It is flawed, dishonest and a disgrace.

This is how my response works – in this document everything in black is what Pierre Henri Nortje wrote in his original document. Everything in blue is my

response. More background and extensive research on my comments at:
<http://www.tokencoins.com/book.htm#key>

Lets start off with what two eminent historians have to say: [The Cape Coloured People 1652-1932](#) by J S Marais, is a lengthy and well researched work (over 60 books referenced). The book includes a detailed report on the Griquas at Griqua Town (*Chapter II pgs 32-73*) but *makes no reference to any coinage being used there*. Marais, the Professor of History at the University of the Witwatersrand, refers at length to Campbell's book and the meeting where the Bastards adopted the name "Griqua", incorporated new laws and in which Campbell mentions the idea of coins. It is clear that Marais had, by his omission, completely discounted the theory that Griqua town token coins had ever circulated at Griquatown. This observation is supported by Marais' own commentary in the book that [between 1814 and 1820 Griqua Town was a "ghost town"](#).

And (Source: Prof Arndt (p 127) "[Banking and Currency Development in South Africa 1652-1927](#)"): The coins were of four denominations, viz: ¼ and ½ in copper and IIII and 10 in silver. These were sent at a time when these coloured people had not the slightest notion of the advantages of a metallic currency. Moreover their entire trade at the time did not even amount to fifty pounds per annum. Accordingly it is not surprising that "the dove of peace soon flew away and the money of which [never a single farthing was in circulation](#) accompanied it". The only permanent memorials of Campbell's visit turned out to be the names "Griqua" and "Griquatown".

For those who want to cut to the chase "award winning" Pierre Henri Nortje plagiarised my research while compiling this flawed document not realising I had doctored a key online page as I knew what he was up to. He has been caught out like the disgraced National Numismatic Society committee led by Hern and Wilson in Johannesburg. [For the "truth" go to page 30 \(point 50\) in this PDF and read the next few pages, including the scan of Schoeman's book which explains why I have identified his "typos" by striking out and correcting them throughout this document.](#) Plagiarising and then giving false references (which Nortje does) in his Appendix at the end of this "research" [is fraud](#). He can never be trusted, he has no integrity.

Importantly I have researched this subject for 30 years by buying, reading hundreds of books and making my research available online for the last 20 years. The investment by me has been huge. Nortje spends a weekend compiling a contrary argument that supports the views of committee members who have invested in the worthless Griquatown tokens and Nortje gets an award from them! Sadly Hern and Wilson have run the National Numismatic society for over thirty years. It is a closed club that has now been exposed.

In summary - how could a single Griquatown token have circulated fifty years earlier than the Strachan & Co in a remote area where there was [NO](#) store in which to trade them, [NO](#) hole in the coin to allow the people to carry them around their necks with their beads, and we are talking about the near [DESERTED](#) village known as Griquatown occupied by a largely uneducated people who had [NO](#) understanding of what money was? Unsurprisingly [NOT ONE](#) reference has been made to a single Griquatown token being used in a trade. In fact the only comment about the Griquatown tokens is a plaintive request by the resident missionary Helm asking the London Missionary Society "what are we to do with [the GREATEST part of them](#)".

Here is the link where I expose Nortje: <http://www.tokencoins.com/nortje.htm>

Pierre Henri's "research" in his PDF on the Griquatown tokens are in black and start here. My responses follow in blue.

A Short History of the Griqua Coinage of 1815/16

In June 1812, the London Missionary Society sent one of its directors, John Campbell (1766-1840), to the Cape Colony to inspect, and report on their mission stations in South Africa.

Campbell left Cape Town in February 1813, visiting places like Bethelsdorp, Grahamstown, Graaff Reinet, Klaarwater (later named Griquatown) and then travelled further north. He arrived back in Cape Town at the end of October 1813. In early 1814, he left the Cape and arrived in London on the 7th of May. His report on his findings was delivered at the annual meeting of the missionary society on the 11th of the same month.

He wrote an account of this trip that was published in 1815 as "*Travels in South Africa, undertaken at the request of the Missionary Society*"

In February 1819, Campbell returned to the Cape with Dr John Philip with orders to inspect and improve the mission stations which had fallen into a neglected state. (Dr Philip was later appointed as the superintendent of the London Missionary Society's stations in South Africa).

Campbell left Cape Town in January 1820, and once more ventured into the interior and visited the Griquas at Griquatown for a second time (almost exactly 7 years after his first visit). On his return, in February 1821, he left for England and published two further volumes covering his second journey to South Africa.

On his first journey to South Africa, Campbell visited the Griquas living at Klaarwater (Griquatown) in August 1813 and discussed various issues with them. On 7 August 1813 he writes

"It was likewise resolved that as they had no circulating medium amongst them by which they could purchase any small article, such as knives, scissors, etc. supposing a shop to be established amongst them - which they were anxious there should be - they should apply to the Missionary Society to get silver pieces of different value coined for them in England, which the Missionaries would take for their allowance from the Society, having the name of Griqua town marked on them. It is probable that if this were adopted in a short time they would circulate amongst all the nations about, and be a great convenience".

The devil is in the detail – QUOTE "supposing a shop to be established amongst them." There was no shop in Griquatown through most of the 1800s and certainly not when the Griquatown tokens were there. The Griqua had nowhere to trade the tokens.

Two and a half years later, on 10 May 1816 at the 22nd annual meeting (covering the 1815/1816 period) of the London Missionary Society, it was reported that

"An Auxiliary Mission Society has been established in Griquatown, the subscribers to which, having no money (for money is utterly unknown in that part of the world) have contributed property which is to be sold for the benefit of the Society. ...To remedy the

inconvenience sustained by the people, (who have now made considerable progress in civilization,) by their want of a circulating medium, the Directors are now procuring for them a coinage of silver tokens”.

You will see how Pierre Henri Nortje selectively leaves out important information. That comment is from Karel Schoeman’s book referring to an 1815/16 report by the missionaries at Griquatown. This is the full reference below:

In the 1815-16 report from the LMS Society in Griquatown... (*pg 85 Schoeman*) An auxilliary mission has been established in Griqua Town, the subscribers to which, having no money, **(for money is utterly unknown in that part of the world)** have contributed property which is to be sold for the benefit of the Society. **The following is a list of the subscriptions: elephant's teeth, 30 pounds; nine young bulls; four hefers; one ox; twenty three sheep; five goats.** To remedy the inconvenience sustained by the people (who have now made considerable progress in civilization) by their want of a circulating medium, **the Directors are now procuring for them a coinage of silver tokens.**

Source: <http://www.tokencoins.com/helm.htm>

If they were still procuring them in July 1816 how could they have arrived in Griquatown in 1815 as claimed by Pierre Henri?

Four years later, on his second visit to South Africa, John Campbell visits the Griqua mission station again and note in his diary on 8 August 1820 *“The Landdrost (Andries Stockenstrom) thought it important to establish a regular communication between Griquatown and Graaff Reynet; also advised to apply to Government for sanction to the passing of the Griqua money in Graaff Reynet and Beaufort districts”.* Four days later, on 12 August Campbell writes *“Conversed also on the coin. They said if it would pass in the colony the Griquas would readily take it. I promised to apply to the Governor to sanction its passing in the districts of Graaff-Reynet and Beaufort.”*

Campbell’s attempts were a complete failure..

Less than a year later, on 21 June 1821, Griquatown missionary H Helm wrote a letter to his superior, Dr John Philip in Cape Town and mentions

Br Anderson made the agreement with him (Andries Waterboer) that he would receive for payment 60 Rijksdaalders a year from the society. Having no money, he has for the last two years received nothing except 13 Rijksdaalders 4 Schillings. As most of the members of our Auxiliary Society have paid their contribution for the past year partly in money and partly in corn, sheep and goats, I have been able to give him about 36 Rijksdaalder more. He has therefore still to receive 70 Rijksdaalder 4 Schilling. Will you be so good as to send for him that sum by a safe opportunity. Of what I have received from the Griquas for our society I shall give an account as soon as all is paid. The ~~greater~~ (greatest) part of the Griqua money is still in our Society’s property which Br Anderson when leaving delivered to my care. As Mr Campbell thought that Br Anderson had ~~dispersed~~ (disposed) the silver pieces at too cheap rate, I asked him to let me know the real value of a piece of each which he promised to do, but I have as yet received no account and it is therefore still in my possession. I should be glad if you, dear sir, would have the goodness to inform me what I am to do with it.

There are two important typos in the extract above. Helm says “**The GREATEST part not GREATER part**”. And “**disposed** not dispersed” Page 133 Schoeman – “The Mission at Griquatown”. See point 50 on page 30 for the origin and background to Pierre Henry’s “typos”. Importantly “disposed” of contradicts the suggestion they circulated.

(Anderson left Griquatown in February 1820)

These four extracts quoted above (Campbell’s two diary entrees of 7 August 1813 and 8/12 August 1820, the LMS annual report of 10 May 1816 and the H Helm letter of 21 June 1821), are the only information we have on the Griqua coinage from contemporary reports.

To sum up:-

- 1) In 1813 the coinage was first mentioned in talks John Campbell had with the Griquas during his first visit to South Africa.
- 2) By May 1816, the directors of the Missionary Society had already sanctioned the procurement of the coins.
- 3) By February 1820, some of the coins were already ~~dispersed~~ (disposed) at Griquatown by reverent Anderson.
- 4) In August 1820, Campbell had a discussion at Griquatown regarding the passing & acceptance of the coins.
- 5) During this period, money circulated at Griquatown because the Griqua paid part of their missionary contributions in money.
- 6) In June 1821, the Mission still had the larger part of the Griqua coins left that was not ~~dispersed~~ (disposed).

Point 2 obviates the tokens arriving in 1815 and, most probably 1816, as claimed. Point 5 above the only money referred to at this time is Rijksdaalder and schillings Point 6 above should be the “largest part” not “larger part” (more follows).

So from these contemporary records, we know three important facts

- We know that the coinage was procured between May 1815 and May 1816
- We know that some of the coinage was already ~~dispersed~~ (disposed) before February 1820. (In practice, it could have been as early as the second half of 1815)
- We know that money (either notes or coins or both) indeed circulated at Griquatown during this period.

The actual date they actually arrived has never been ascertained. In my view it was 1817 at the earliest. **Regardless the debate is about whether the Griquatown tokens circulated or not.** Interestingly, William Anderson the only missionary who resided at Griquatown and “disposed” of a few tokens during the period 1815-1820 makes no reference to them at all in his many journals and letters. In 1995 Peter Anderson, the direct descendant of the missionary published the book “*Weapons of Peace*” covering William Anderson’s life. Not one reference is made to the tokens. In fact Peter Anderson wrote to Scott Balson in 2016 and confirmed that he spent eight

months going through all the records of Burchell, Anderson, Moffat, Philip etc and **did not find one reference to the Griquatown tokens**. He confirms this fact in the email to Balson linked here: <http://www.tokencoins.com/petera.htm>

Peter Anderson states in this email linked above that **if the tokens had circulated the missionary would have discussed them in his journals and letters**. That is the reason we only have a record of a request by Helm asking “what to do with them”. This was after Anderson left Griquatown. **More on this subject later.**

The devil is in the detail – and that is that there is no reference by Anderson to them.

Then for 45 years there is nothing more written about the Griqua coinage that we know of. It was only in 1866 that William Boyne in his book *The silver tokens of Great Britain & Ireland, the dependencies, & colonies* refers to the Griqua coins and says.

“I cannot learn on what occasion these were struck, but it seems likely, from conversation I have had with residents of our South African colonies, that they were issued by the London Missionary Society for the Griquas ...”

William Boyne visited South Africa in the mid-1840s and travelled to the interior of Natal and the Cape Colony. It was most probably during this visit that he learnt of the Griqua pieces and their connection with the London Missionary Society. Boyne only mentions the silver 5 and 10 pence but not the copper ¼ and ½ penny (but then his book only covers silver tokens).

In my view the bronze ½ and ¼ never went to Griquatown. You will see why they are a complete nonsense later in my reply. I believe they were minted years later in England. The only reference is to silver Griquatown tokens in contemporary records.

The first we hear about copper pieces is when H. J. Hofstede in his *History of the Orange Free State* (published in 1876) writes that “*zilveren en koperen stukken gelds*” (silver and copper coins) were struck for the Griquas.

In 1889, James Atkins, in his book *Coins and Tokens of the British Empire*, refers to Boyne’s 1866 publication ...

“Boyne supposes the following tokens to have been issued by the London Missionary Society for the Griquas ...who settled near the Colony of Natal. I have made inquiries of the Society’s agents, but have learned nothing to justify this supposition”

In his book, Atkins also mentions the copper half penny but not the quarter penny.

In 1895, a silver 5 and 10 pence Griqua piece are listed for sale in *Spink and Son’s Numismatic Circular*. It is interesting to note that a query was received by this London coin company in the 1800s (exact date unknown) of a coin “*issued by Andries Waterboer*” (who was elected the Griqua leader “Kaptijn” in December 1820). Spink wrote directly to the owner (Spink & Son enquiry numbered 628) but one has to access their records to know what the outcome of this was.

For the record Waterboer **was not in Griquatown between 1814 and 1819**. Like Adam Kok he left taking his followers in 1814 as he did not trust the missionaries. The departure of Kok and Waterboer at this time left Griquatown a ghost town.

In 1910, Dr J.W.B. Gunning, who was the Director of the Transvaal Museum from 1897 to 1913, wrote that he acquired three Griqua pieces (a quarter, half and 5 pence) in 1892 in the Orange Free State. Dr Gunning wrote an enquiring letter to Dr Ralph Wardlaw Thompson who was a director of the London Missionary Society from 1874 to 1880 and their foreign secretary from 1881 onwards.

Dr Ralph Wardlaw Thompson responded in writing to Dr Gunning's enquiry as follows (translated from Dutch) ...

"Some years ago I heard about the tokens that were minted by the Society when the Griqualand State was still known as Griqualand West. I believe that these tokens were used (circulated) in large numbers, as other coins were not available. The dove and the olive branch on the tokens depict our Society since the beginning of its history ..."

Even Pierre Henri Nortje states below that **the tokens were not a success** so I have no idea why he even includes this misinformed reference. They never circulated at all as Prof Arndt correctly records. In fact the word "circulated" in the piece above is I believe an addition by Pierre Henri Nortje not in the original statement.

(Dr Thompson's father, Rev William Thompson, also worked for the LMS and succeeded Dr John Philip as the London Missionary Society's agent in South Africa. It was to Dr Philip who the Griqua missionary H Helm wrote the letter in 1821 regarding the ~~dispersing~~ (disposing) of the Griqua silver pieces)

In 1927, H Alexander Parson (1890-1953) wrote the most detailed account we have on the Griqua pieces for Spink & Son, the London-based coin dealership. He relays information of the die-maker (Thomas Halliday of Birmingham) and tells us that two consignments of coins were sent to South Africa (in 1815 and 1816) by the London Missionary Society. He tells us that the coins were not a great success and that the bulk was returned to England and later melted up. One of the reasons he states for their failure was the fluctuating prices of metals at the time (this is the same reason why the LMS director, John Campbell, halted their dispersal – the missionaries could not figure out their exact exchange rate)

Once again this appears to be information selectively taken from my website. It was the only link Pierre Henri Nortje gave on the BidorBuy forum when publicly calling me a liar and a fraud, Re Spink see my next comment..

See: <http://www.tokencoins.com/parsons/>

It is a pity that Parson did not supply more sources in his booklet (for example, for him saying that Thomas Halliday was the die-sinker and that two consignments of coins were sent to South Africa in 1815 and 1816, of which the bulk were later returned to England). But then one must remember that it was not an academic publication. It was written for Spink & Son (established 1666), the world's oldest

numismatic dealership, who has been selling Griqua coins since before the Anglo Boer War. As a matter of interest, no hard evidence has come to light in the past 90 years that refuted anything that Parson wrote in his booklet. Parson was a much respected numismatist during his time and wrote various articles on coins.

Pierre Henri Nortje notes above that Parson's booklet was "**not an academic publication**". Parson only makes three references to support his document – two are from books written by Livingstone and Moffat many years later and the **references have no relevance to the circulation of or, indeed, to the Griquatown tokens at all** – the third is Campbell's infamous statement from his first trip already published here (see pg 3). Spink have now disowned this Parson document and fully support my research. As a direct result of Parson's article written in 1927 (ironically a year before Prof Arndt's book referenced above) numerous coin books on S Africa coins sadly used Parson as their reference. Seeing that no one has been able to tie down exactly when the tokens arrived in Griquatown or demonstrate that just one coin circulated I have serious concerns about how Parson comes up with the years 1815 and 1816 as the time *they circulated* when he wrote his piece over 100 years later. Just because his flawed research is repeated by others does not make it factual. Sadly, as Pierre Henry Nortje points out below, many coin collectors published books simply parroting Parson's flawed research. *(This practice is quite common).*

Further recommended reading:

- 1) The Coinage of Griqualand (1927) by H. Alexander Parson (published by Spink & Son)
- 2) Tielman Roos: Huisgenoot article of 2 June 1933: "Suid-Afrikaanse Munstukke" under the name J. De V. Roos. The editor mentioned that the author possessed one of the most interesting collections of South African coins. The article included a photograph of the 4 Griqua coins in his collection.
- 3) In 1940 some Griqua pieces were examined by *J.T. Becklake*, who was the last Deputy Master of the Royal Mint Pretoria and the first Director of the South African Mint. His findings were published in July 1955 in the first issue of *De Nummis*, the journal of the Transvaal Numismatic Society.
- 4) Dr F.K. Mitchell: The Coinage of Griqua Town (article in *Antiques in South African* published in 1978)
- 5) Money in South Africa (Geld in South Africa) CL Engelbrecht (Tafelberg Uitgewers 1987)
- 6) The BidorBuy Numismatic forum. Past searches on the Griqua topic will reveal a contributor who wrote under the alias of "**demmein**". I do not know who this person is, but have reason to believe that he or she is a German with an academic background. He/she opened my eyes regarding many facts & fallacies that I have touched on in this booklet.
- 7) There are various other books and articles written on SA numismatics in general by people like Alec Kaplan, E.M. Shaw, Dr G.P. Theron, Eric Rosenthal, Matthy Esterhuizen, J.T. Becklake, Brian Hern, Allyn Jacobs, Francois Malan, et al.

Let us now look at the so called **50 reasons** stated by the malicious Australian website (run by **Scott Balson**) why the "*Griquatown token coins never circulated*" and that they have "*no relevance to South African numismatics at all.*"

Scott Balson's argument in brief, is the following:-

The Griqua coins were only pattern pieces that were handed out as keepsake freebies (presents) to the Griquas. They were only "token" coins (like modern day

chocolate coins) that never circulated and are thus totally irrelevant to our South African numismatic heritage.

The statement above is wrong – I have always called them tokens but there were patterns. Token coins are not like chocolate coins so I am not sure where that comment comes from. I have been a token coin collector most of my life. BUT I do agree the Griquatown tokens never circulated – they were a failed experiment.

Virtually all serious South African numismatists believe exactly the opposite. The broad view is that although the coinage was indeed a failure, some of these pieces did circulate for a relative short period, after which the bulk was probably returned to England and melted up. It is because they were a failure, and have seen only limited circulation before they were recalled, that specimens are so scarce today. It is because they were a failure, that they are so precious to our South African numismatic history.

Quotes by Pierre Henri Nortje above:

*The broad view is that although the coinage **was indeed a failure***

*It is because **they were a failure**, and have seen only limited circulation before they were recalled, that specimens are so scarce today. It is because **they were a failure**, that they are so precious to our South African numismatic history.*

Interesting that Hern in his published catalogues talks about them circulating widely for two years and never suggests they were a failure. That change in thinking only came **as a direct result of my research on this subject**. What the investors in Griquatown tokens are desperate to do is to keep on suggesting that they “circulated” even if it was only once or twice. **They do this to try to give them legitimacy**. Even Krause now have them listed as fantasy tokens.

For Pierre Henri Nortje to suggest this is just ludicrous: **QUOTE: It is because **they were a failure**, that they are so precious to our South African numismatic history.**

But **Scott Balson** disagrees; in his mind they are on par with modern day chocolate coins handed out as freebees to poor and uneducated people and are thus totally irrelevant to numismatics.

I have no idea what the chocolate coins have to do with anything.

The following fifty points in red are what **Scott Balson** published on his website. His sources can be found here (<http://www.tokencoins.com/gr01.htm>)

The link should be (2006) at: <http://www.tokencoins.com/book.htm#key>

My comments are in black and my sources listed in the appendix.

1. There is no date on these coins, this is common to patterns and token coins - no one is sure when they were minted.

What is the truth? : The Griqua coinage was procured by the London Missionary Society between May 1815 and May 1816. This gives us a 12 month period just like any dated coin. Secondly, a coin does not have to be dated to be accepted as a circulating currency. The biggest circulating “token currency” at the time in South Africa was beads, which carried neither a date nor a denomination but was accepted regardless by virtually all the indigenous tribes in South Africa.

This date issue is secondary to whether the tokens circulated but seeing that the LMS at Griquatown state in the 1815-16 report tabled in June 1816 that they are “PROCURING” silver tokens reflects the fact they had requested them but **they had not been delivered at that time.**

2. The London Missionary Society's report 1815-16 states that there was "no money in Griquatown"

What is the truth? : The report states that BECAUSE there was no money, and the Griquas wanting a circulated medium (money), the London Missionary Society (LMS) will remedy the situation by procuring money for them.

Exactly – but you agree with me that the Griquatown token experiment failed. The money used by the Griqua at Griquatown was Rijksdaalder and Schilling.

3. In 1817 the LMS report on the Griquatown Mission refers to the Directors procuring for the Griqua a coinage of silver tokens.

What is the truth? : The 1817 LMS report never mentions anything about the Griqua coinage.

The 1815-16 report refers to **silver tokens** not coins as suggested by Hern in his catalogues. You keep referring to the old historic page – the page established in 2006 (linked above) has the date 1816.

4. There is no identifiable denomination on the coins

What is the truth? (For background information: The two types of copper coins shows a $\frac{1}{4}$ and $\frac{1}{2}$ respectively and the two silver coins a “IIII” (as in 5) and “10” respectively but their denominations (e.g. Penny) are not depicted on them. The word Griqua Town is also shown on all four coins and on the obverse side, a dove with an olive branch in its beak).



If one look at other coinage in circulation at the Cape at that time, one will see that neither VOC doits (pre-English occupation) nor the English farthings, half pennies and pennies of the early 1800s, had any denominations depicted on them. The only other comparable token known at this time in South Africa was in use at the

Wesleyville Mission Station in 1825. This token also had no denomination (or date) stamped on it.

In my expert view only the 5 and 10 silver pieces were sent to Griquatown. The purpose of the tokens was payment for labour. 5 being 5 hours labour and half a day, 10 being 10 hours and a full day work. The copper pieces, in my view, never went to Griquatown. The reasons they failed is quite simple. **No hole in them to carry on a string and no store to trade them at. You can't eat a coin.**

Consider the comment in the link below by Douglas Strachan of Strachan and Co about their first set of tokens in East Griqualand fifty years later in 1870. **Their first attempt failed because there was no hole in them for the Griqua to carry them on a string around their necks.** This was fifty years later and they had stores to trade them in. It was only when the first set of S&Co were released in 1874 with a hole near the rim that they became extremely successful and were widely accepted as the region's currency. The Griquatown tokens were not holed and there was no store. (No known examples of the first set of Strachan token coins exist).

Source: <http://www.tokencoins.com/sandco/1874.jpg>

5. There are several records of the Griqua town token coins being struck in other metals like gold and even others with a value of "100" - common to patterns.

What is the truth? The "100" was an Ebay fake and has no relevance. Regarding the rumoured Griqua patterns struck in gold: – many coins in the past were struck in gold for various reasons (e.g. as patterns or salesman's samples), **but were issued as circulation pieces in silver and copper.** In the ZAR coin series there are examples like a gold half-crown dated 1892, two gold 3-pences dated 1894 and a gold sixpence dated 1897. All these pieces circulated in silver.

I believe the ½ and ¼ Griquatown pieces were never sent to Griquatown – as Pierre Henri Nortje suggested they were only referred to much later. There is no reference to them anywhere at that time by Helm or others.

6. Trade token coins issued in South Africa from 1860 (such as Durban Club; Strachan and Co) to 1932 all carried values based on British currency - such as 3d, 6d, 1/- and 2/-.

What is the truth? These pieces were issued many decades after the Griqua coinage so the comparison is irrelevant. Like I have already explained, contemporary coinage to the Griqua pieces was VOC doits and English farthings, half pennies and pennies that **also did not** carry any values. Even the contemporary Rix-dollar (or Rijksdaalder) note shown in Engelbrecht's *Money in South Africa (1987)* only shows "200" and not "200 rix-dollar"

I totally disagree. Campbell lived in England – the currency was pounds, shillings and pence to suggest that this is some sort of incredible decimalised currency is complete fabrication. Yet Hern does it in his catalogue. The suggestion that the silver tokens were half day and full day labour tokens makes much more sense although we will never really know what the values represented.

7. The bronze pieces are as rare as or rarer than the silver pieces - common to pattern issues and making the concept of giving change nonsense.

What is the truth? The silver pieces are actually rarer than the copper pieces. The combined NGC and PCGS population statistics show 37 copper pieces and only 31 silver pieces. Thus, copper pieces constitute 54% and silver pieces 46% of the certified totals. It is interesting to note that the copper pieces also show a higher percentage that is in circulated condition than the silver coins. For example, the NGC population report for the normal copper ½ pence, shows 15 coins of which 11 is in circulated condition - 73% thus saw circulation with the lowest grade being VF (a grade that equals fairly heavy wear & circulation). A low percentage of the 5-pence silvers show circulation but of the silver 10-pence pieces certified, 60% are in circulated condition. (There are also patterns and proof Griqua coins in the population reports, but they were obviously never meant for circulation)

What is lost in the interpretation is this simple fact. **It takes ten ½ to exchange one five. It takes twenty ¼ to exchange one five.** The proportions you suggest above reflect the reality. You would need at least 90% copper pieces to accommodate giving change for silver - nearly 50/50 does not cut it. I believe the copper pieces are a complete fraud. **The only contemporary reference is to SILVER pieces.**

With regards to circulation bad storage over time can wear a coin right down. Pierre Henri Nortje admits they were a failure at the start of his “research”. Now he suggests *“heavy wear and circulation”* in the copper pieces. **This does not add up.**

8. The gap between the "IIIII" in silver and the 1/2 in bronze requires ten coins to change one silver - a nonsense, no currency has a gap this big

What is the truth? During the comparable period at the Cape, the Batavian Doit (highest copper denomination) and silver Batavian 2-Stuiver (lowest denomination in silver) was 1:16, a much larger gap than the Griqua pieces had.

See my comments in 7 above regarding coins required to make an exchange and Nortje’s own comments about slabbed pieces. Furthermore 99% of Griqua could not read or write so **how would they go with understanding fractions?**

9. Campbell's own letters in 1820 confirm that their acceptance by the Griqua depended upon the Dutch trading stores south of the Orange River accepting them. They never did, nobody did.

What is the truth? The initial idea in 1813 was to FIRST have them accepted north of the Orange River, and THEN have them accepted in the Cape Colony (south of the Orange River). The dispersing (disposing) of the coins by reverent Anderson took place NORTH of the Orange River at Griquatown, just as Campbell originally envisioned it in 1813.

Supposing a store first be established among them..... it never was and Griquatown between 1814 and 1820 was a ghost town – more on this follows. In any event I totally disagree with the notion that they intended to later have them accepted in the Cape Colony. There is no proof of this anywhere – Campbell was

just desperate to find a store for the tokens to be traded. **He never did.** It was at this time (ie much later) that the issue over their “value” was raised and never resolved.

10. The reason trading stores refused to accept them is quite simple. The coins had no parity with British coins or the Rijksdaalder making them useless and no "value" was ever agreed upon for the silver pieces. The reason Helm never circulated them and the reason the Griqua refused to accept them.

What is the truth? See point 6 above, regarding comparative coinage of the time that was widely accepted but also did not carry any denominations. Secondly, Helm never circulated the coins to the Griquas because it was not his job. They were ~~dispersed~~ (disposed) by Reverend Anderson.

The word used by Helm is disposed not dispersed – disposed does not equal circulated. A few were initially given “disposed of” to the Griqua by Anderson and they became keepsakes – poorly stored over a long period resulting in wear. You will note this **dispersed** comment now becomes a standard response by Pierre Henri Nortje in many of his replies to my points. *The roots behind his error are in point 50 below*

Regarding the statement that the coins had “*no parity with British coins or the Rijksdaalders*”, I have written the following piece for a numismatic forum a few months ago:-

On 8 April 1823, Lord Charles Somerset (the Cape Governor) wrote a letter to his superior in London, Earl Bathurst. He asked the Earl for £4000 worth of coins to be struck for the Cape colony of which £500 should consist of penny pieces (120 000 pennies) and £1500 worth of halfpenny pieces (360 000 half pennies)

Now for the interesting part - – the other half of the money-- £2000 worth — should be struck in silver pieces. One would expect these coins to be the English denominations of sixpences and shillings but no, the Governor specifically asks that these coins have an intrinsic value of FIVE and TEN pence each.

*“...I beg also to submit (to your Lordship) that £1000 worth of silver pieces of the intrinsic value of about **ten** pence English be likewise sent out, and a like amount of smaller pieces, of about the value of **five** pence ...”*

Lord Charles Somerset thus asks Earl Bathurst that 40 000 5-pence pieces and 20 000 10-pence pieces be struck for the Cape.

Why? Why did he not ask for 6-pence (Sixpences) and 12-pence pieces (Shillings) as the Cape was a British colony?

The answer is very simple because Lord Charles Somerset specify the reason in his letter

“... so that these coins can pass in Colonial currency at four and two skillings respectively”

There we have our answer – the Cape Governor wanted the silver coinage to be aligned (brought on par) with the Cape currency of Skillings & Rix-Dollars (that circulated as paper notes locally and were also the monetary bookkeeping unit of the period) and definitely NOT the English sterling currency.

When the Griqua silver pieces were procured in 1815 (according to the London Missionary Directors report of 1816 reflecting on the previous year), they were ALSO in denominations of FIVE and TEN.

The answer thus has nothing to do with introducing a decimal coinage at the Cape or that 5 and 10 denominations had something to do with working hours (labour tokens thus) or whatever previous suggestions might have been.

The simple reason is that the Somerset coinage (that never materialized) and the Griqua coinage (that certainly materialized) were in denominations of 5 and 10 and not 6 and 12 because of the need to align them with the local paper money and “rekengeld” (bookkeeping money) that were introduced by the Dutch in earlier years at the Cape.

If Somerset had that need (aligning the currencies) in 1823, the need in 1815 must have been much more. As the years went by the need faded and by the early 1840s the Rix-dollar, as both a paper & bookkeeping currency at the Cape, was history.

Lots of blurb but no relevance to the Griquatown tokens. It is known that the weight of the 5 and 10 **did not match the English coinage and it was as a result of this Campbell faced disputes over their in 1820 with trading stores to the south** – these are the silver pieces and these disputes put the final nail in the coffin. (More on this in point 50 below).

11. There is strong evidence that Rev Campbell brought these token coins to South Africa in 1820 on his second trip long after they were supposed to have circulated and been withdrawn.

What is the truth? This is simply impossible because Anderson, who had dispersed (disposed) some coins, left Griquatown permanently (in February 1820) before Campbell's arrival there the following month.

Anyone can buy a copy of “**Weapons of Peace**” by Peter Anderson (1995) – a direct descendant of the missionary at Griquatown. I was in email contact with Peter in the 1990s when he was writing it and asked him if Anderson ever referred to the Griquatown tokens in any letters or diaries and he said NO. In fact the missionaries at Griquatown were cut off from the Cape by the Governor until 1819. For more see point 17 on page 17.

“**Weapons of peace**” discusses in great detail the ghost town that Griquatown was from 1814-1820 as a direct result of Anderson's attempt to get Griqua recruits for the governor of the Cape's armed forces. This was when Nortje would have you believe they “circulated”. I have a book signed by Peter.

See: <http://www.tokencoins.com/book/c1.htm#weapons> and the email from Peter Anderson confirming the Griquatown tokens never circulated:
<http://www.tokencoins.com/petera.htm>

The devil is in the detail and Pierre Henri Nortje hangs his whole argument on Anderson giving tokens to Griquas before 1820 – as I said before the date they arrived is secondary to whether they circulated or not.

12 and 13. There was no shop/store and no bank at Griquatown in 1815/16

What is the truth? **There was indeed no store and no bank at Griquatown during the period.** There were hardly any banks in South Africa at the time at all (bar the Lombaard Bank in Cape Town). Although the Griquas *wanted* a store, it was never a prerequisite for them for accepting money. Andries Waterboer received payment in rijks(rix)daalders and skillings (these were paper money notes) at Griquatown and most certainly did not decline the payment because of there being no bank or shop.

Waterboer was the leader and travelled to Cape Town to buy guns etc with the money (Rijkdaalder and schilling). He could not have done that with Griquatown tokens – no one wanted them. The great majority of Griqua lived off the land, they bartered. They had no understanding of money and had no need for it.

Furthermore, do you remember what Campbell's own prerequisite to the Griquatown tokens was? **QUOTE: supposing a shop to be established amongst them** (see page 3)

In fact, Nortje, destroys his own argument above when suggesting they circulated without a store as explained here. While trying to discredit the notion that the holed Strachan and Co (S&Co) tokens circulated widely from the mid 1870s Nortje put the final nail in his "research" and I quote: *That only leaves the Main Store and the Inbisi (sic) store in operation before 1904. **Now the area the S & Co tokens could have circulated in before 1904 shrinks to almost shouting distance....** That leaves us with only the first series of tokens (Series A) that could only have been used before 1904 – and then only at two S & Co stores situated almost shouting distance from each other. "... For the S & Co. tokens to be "South Africa's first indigenous currency that circulated over a vast geographical area", they must have been introduced before 1892 and circulated widely before that date..." **Yes, they could have been introduced before 1892 . but there is no hope in hell that they could have circulated then in an area that is larger than that covered by a modern international airport or a large farm in those days.***

I agree that without a store and without a hole the S&Co tokens would not have circulated. So how can Nortje still boldly claim that the Griquatown tokens circulated WITHOUT a store and WITHOUT a hole in the coins 50 years before? You can't have it both ways - this confirms the TRUTH that not one Griquatown token ever circulated in Griquatown.

Source of Nortje's comments on the BidorBuy Forum noted above:

<http://forum.bidorbuy.co.za/forum/bidorbuy-category-discussion/coins-and-notes-for-the-numismatist/296785-the-mountain-home-set-of-s-co-tokens#post296787>

14. There was nothing on which to base their introduction into the community at Griquatown

What is truth? The Griquas certainly knew what money was and specifically asked for a circulating coinage” ...by their want of a circulating medium, the Directors are now procuring for them a coinage of silver tokens”.

Fifty years later in East Griqualand the Griqua **rejected the Strachan tokens because they were not holed**. Holed them made them successful because they could be stored around their necks with their beads – thus the native name “**Kence**”. The Griqua at Griquatown lived by barter, hunting, herding and family ties. They lived nomadic lives. Money back in 1820 without a place to trade it was as useful to them as a computer with a broken hard drive today. **More follows on page 19 (point 23)**

As I have said before where could you trade a single Griquatown token with no hole and no store to trade them?

15. Helm complained in writing in 1820 (the date is actually 1821) that the Griquas refused to accept the token coins

What is truth? The Griqua never refused to accept the coins. They did indeed accepted them hesitantly for local use (as we have proof that some of the coins were ~~dispersed~~ (disposed) to them) but stated that they would readily accept them if they could also use them in the Cape Colony (south of the Orange River).

We must also remember that Campbell’s initial idea regarding the acceptance of the coins was not that the Griquas must accept the coins before anyone else would follow, but that the resident missionaries themselves must set the example by using the coins as part of their missionary allowance “... *the silver pieces ...which **the Missionaries would take for their allowance from the Society, having the name of Griqua town marked on them. It is probable that if this were adopted in a short time they would circulate amongst all the nations about, and be a great convenience***”.

So what Campbell envisaged was that the “nations about” would accept the coins if the resident missionaries (and not the Griqua per se) were to first set the example. As you will see in my comment under point 44, it would not have made sense to use the coins for large transactions (for paying say salaries) but to use them in small transactions (e.g. to purchase a pair of scissors). So the initial idea was that the missionaries should use of the coins as pocket money (as part of their allowance) to set the example by showing that they had faith in them.

I agree that a few Griquatown tokens were **disposed** by Anderson (**NOTE: not circulated**). Where would you buy a pair of scissors in a village that has no store? The reasons not one coin ever circulated – as confirmed by Prof Arndt. The fact remains and is not challenged that **no store would accept them**. As I have explained before Campbell had many mad-cap ideas and there is no record anywhere of the piece underlined by Pierre Henri Nortje above actually took place.

For the record the 2006 (updated version) of the 50 points has the right date.

16. Traders south of the Orange River refused to accept the coins making them worthless.

What is the truth? We do not have concrete proof that the coins circulated south of the Orange River but we are talking of them being ~~dispersed~~ (disposed) north of the Orange River and not the Cape Colony. (A worn Griquatown coin was actually found on a hill near Matjiesfontein – a hamlet near Beaufort West where the Griquas had a trading fair with Cape colonists during this period. So some of the coins indeed trickled over the Orange River into the Cape Colony)

Show me concrete evidence of that find, which anyway does not suggest circulation. It suggests the coin was thrown away by a Griqua as no one would accept it at the fair. We know that Campbell in his second visit in 1820 faced issues from traders south of the Orange river to their value. **This had nothing to do with the few Griquatown tokens “disposed” by Anderson years before.**

17. The entire "trade" of the Griquas (spread throughout the region) was worth only ZAR100 per annum. (The comment was made in terms of R100 equalling £50 in the pre-decimal era – see also point 33).

What is the truth? The Griqua fair in 1819 at Beaufort West alone netted 15 000 Rixdollars (approx. £750). That is 15 times the amount stated above, and that was for only one single fair held over a few days. The Beaufort West fair was attended by the Griquas “*in number one hundred and twenty souls, with twenty-five wagons and about fifty teams; they brought with them 200 ivory tusks, 700 cattle as well as skins, soap and 38 muids of salt*”. Even as early as 1811, the Griqua leader Berend Berends, visited Cape Town “*with 1000 pound of ivory that he traded for clothes, horses, wagons, flints, knives, beads, arms and powder*”.

In 1819 Griquatown was a ghost town. The Griquas who went to the fair were mainly from the Kok and Waterboer families. **Neither lived at Griquatown. We are talking about trade at Griquatown NOT the fair**, the Rixdollars they got were used to buy guns, brandy etc in Cape Town and Beaufort West. It was not used at Griquatown.

In fact it was only in 1819 after Robert Moffat brought a well known but reformed scoundrel, Jager Africaner, before the Governor of the Cape that the Governor once again supported missionaries travelling to and from Griquatown. That prompted Campbell's second visit in 1820 and Waterboer's return to the village **at this time**.

Source: <http://tokencoins.com/article/may06.htm>

18. Even Campbell noted in his second trip in 1821 that regular trades did not exist in Griquatown

What is the truth? Campbell never visited Griquatown in 1821

Campbell does state that **regular trades do not exist in Griquatown** in his book about his second trip in 1820. So you did not answer this claim.

If you go to the link updated in 2006 you will see that this date is corrected. Nortje deliberately uses a very old archived web page dating back to the 1990s that I only kept for historical reasons. The page has been removed and linked to the correct update linked below.

See: <http://www.tokencoins.com/book.htm#key>

19. All trade in Griquatown at and after this time was by barter - as described in various reports by Missionaries and hunters.

What is the truth? If there was “only barter”, where did the Griquas receive their money from to pay their missionary contributions? Reverent Helm (1821) says “*The members of our Auxiliary Society have paid their contribution for the past year partly in money and partly in corn, sheep and goats*”

Here is a classic example of where Pierre Henri Nortje selectively transcribes what fits his fantasy ... **note the bold, underlined, italicised text omitted by him:**

Here is the full transcript that Pierre Henri Nortje used here from my research:

On **page 131 to 133 Schoeman** transcribes a letter written by the resident Griquatown missionary H Helm written to Dr John Philip in Cape Town on 21 June 1821 which reads as follows: Andries Waterboer has for some years assisted me in the school. Since he became Captain he could not regularly attend, as his duty required frequently his absence from home. I have therefore discharged him in May last. And indeed the school has not lost much in him. The natives like much to be preached but not schoolmasters, if they think that work to be too mean or too troublesome I do not care. Br Anderson made the agreement with him that he would receive for payment 60 Rijksdaalders a year from the society. **Having no money, he has for the last two years received nothing except 13 Rijksdaalders 4 Schillings.** As most of the members of our Auxiliary Society have payed (sic) their contribution for the past year partly in money and partly in corn, sheep and goats, **I have been able to give him about 36 Rijksdaalder more.** He has therefore still to receive 70 Rijksdaalder 4 Schilling. Will you be so good as to send for him that sum by a safe opportunity. Of what I have received from the Griquas for our society I shall give an account as soon as all is payed. **The greatest part of the Griqua money is still in our Society's property which Br Anderson when leaving delivered to my care. As Mr Campbell thought that Br Anderson had disposed the silver pieces at too cheap rate, I asked him to let me know the real value of a piece of each which he promised to do, but I have as yet received no account and it is therefore still in my possession. I should be glad if you, dear sir, would have the goodness to inform me what I am to do with it. (More later in point 50)**

Source: <http://www.tokencoins.com/helm.htm>

Where is one reference to the Griquatown tokens being used – the money referred to by Pierre Henri Nortje **is the 36 Rijksdaalder** collected at the church **not a single Griquatown token.**

20. and 21. Griqua Town was a "ghost town" in 1815/16

What is the truth? On 6/6/2011, demmrein wrote on the BidorBuy numismatic forum on this very issue” *With all due respect to your research, I dispute the notion that Griquatown was a “ghost town” between 1814 and 1819. Despite the Hartenaars rebellion (1815-17), which led to the exodus of forty Griqua from Griquatown, Moffat (1846: p. 61) reports that missionaries from England arrived there in 1816 and were “kindly received”. Adam Kok, Jan Hendreck and others were seen as “men of influence” who could make contact with the Tswana. As opposed to Griquatown, the Tswana mission and a number of other outposts were abandoned around this time”.*

Rev John Philip wrote this in 1828:

During this critical period (1814), while Mr Anderson was at Graaf-Reinet on business, Conrad Buys, the Swellendam farmer mentioned by Lichtenstein, who married the mother of Gaika, and who has ever been declared enemy of the English Government, visited Griqua Town, and found, to his wish, an opportunity to do mischief. When our missionary (Anderson) returned, he found a great deal of people estranged from him, and from each other. The malignant deceiver had succeeded in persuading many of the Grikwas, that it was the design of the colonial government to bring them into slavery; that the mission was the engine employed by government for that purpose; that Anderson had gone into the colony to concert measures with the landdrost of Graaf-Reinet to accomplish this object; that he would return, followed by an armed force; and that they would all be taken and bound, and divided as slaves among the farmers. Between thirty and forty people had left the settlement, and accompanied Buys to the spot where he resided. Many that remained were the prey of jealousies and false alarms; and the few pious people were broken-hearted at the reverse which had taken place. Mr Anderson had now a series of very painful trials to encounter; much was effected by his patience, mildness and good sense; but he never again recovered his former authority, nor the affection of the people, as he formerly enjoyed them.

It was at this time the Kok and Waterboer families left Griquatown. The Koks moved to Campbell and never returned but later moved to Philippolis for 30 years – not Kokstad as claimed by Hern. Waterboer moved north to the Hart River.

Source: <http://www.tokencoins.com/book/philip.htm>

22. The Griqua population lost faith in Anderson in 1814 so why would the few that remained in Griquatown have any faith in Anderson's token coins?

What is the truth? The Griqua population could not have lost too much faith in Anderson, because he stayed at Griquatown for another 6 years and only left in February 1820. In any case, it was never “Anderson’s token coins” but John Campbell’s idea. (He was a director of the London Missionary Society).

You can see the real reason why Anderson was stuck in Griquatown in point 17 on page 17. The Governor in the Cape was not happy with the way he handled his request for recruits for his armed force in 1814. It had nothing to do with faith. He was not free to leave Griquatown.

23. The coins were not holed so could not be carried with their beads around their necks - they would have been lost. Examples of holed copies found today are those used as jewellery - but never circulated.

What is the truth? This point can hardly be serious? The Rix-dollar notes were also not holed but the Griquas accepted them. I have never heard of any Griqua walking about with a string of Rix-dollar notes around his/her arms or neck.

Quote from Douglas Strachan son of Donald Strachan who established the Strachan and Co stores with Charles Brisley in 1874 – and released South Africa's first truly indigenous widely circulating currency in East Griqualand in 1874:

“The first minting was, like the others, done in England, and it is thought to have been prior to 1880, probably as early as 1870. **This was not a success as it had no hole near the rim and could not be strung on a string around the owner's neck – the natives having no purses in those days.**”

What was different about the unsuccessful Strachan coins and the Griquatown tokens? The Rijksdaalder were only used by a very few Griqua leaders and only for **trade in Cape Town**. The Strachan coins became successful once they were holed and they had trading stores – something that was missing in Griquatown. Trade with the Rijksdaalder by the Griqua leadership was conducted in Cape Town not in Griquatown.

Source: <http://www.tokencoins.com/sandco/1874.jpg>

24. There is no contemporary written record of the coins *ever circulating at Griquatown*

What is the truth? We indeed have a contemporary report of the Griqua coins passing from the hand of the Reverend Anderson to the hands of the Griquas as money and not as gifts, because a gift, unlike money, cannot have a right or wrong exchange rate. The ~~dispersing~~ (disposing) of the Griqua coins was later halted because the missionaries waited for the correct exchange rate information from their head office in Cape Town.

Yes Anderson disposed a few tokens. **Show me just one reference to a single Griquatown token actually being used in a transaction by the Griqua.** In fact point 30 on page 22 reflects the truth. I cover the value issue later. To suggest the handing out of the tokens by Anderson was halted “later” because of “*the correct exchange rate*” is complete fabrication. More on this in point 50 on page 30.

25. While there is mention of silver Griquatown tokens by Helm, Campbell and others in 1820 NOT ONE MENTION is made of the bronze 1/4 or 1/2 pieces. There is no contemporary evidence that they were actually minted for use at or arrived at Griquatown. Could this explain while they are as rare as the silver pieces. ie only a few were minted at a later date and these bronze pieces are totally irrelevant to South African numismatics.

What is the truth? See point 7 above. The copper pieces are actually more common than the silver pieces.

See my response in point 7

26. The coins were only issued after 1816 - as in the LMS report (1815-16) they talk about issuing silver token coins as there was no money in the region.

What is the truth? The LMS report of May 1816, reflecting on the period May 1815 to May 1816, tells us clearly that the LMS directors were procuring the Griqua money. At the earliest it could have been May 1815 and on the latest May 1816. There is nothing mentioned in the report regarding “issuing”, only “procuring”. For example, the coins could have been procured in June 1815 and issued in November 1815. The report covers the period BEFORE 10 May 1816.

This subject has been covered before by me. I stand by the earliest date being 1817 but again suggest this is no big deal – the focus here is whether they circulated.

27. Both Moffat and Campbell refer to Rix Dollars being occasionally accepted by Griquas when trading in the Cape before and after 1815/16

What is the truth? They were referring to the Cape Colony here and not Griquatown. Actually, we already know that the Griquas had money at Griquatown - they paid their missionary contributions partly with money, and some of them, like Waterboer, received their meagre salary in money.

I don't agree – both refer to Rijksdaalder being accepted by the Griqua. Neither mention a single Griquatown token in any of their published books at this time.

In fact this is where Pierre Henri's “research” comes unstuck.

- 1) He now agrees with me that the Rijksdaalder and schilling were mainly traded in Cape Town. Making his comment in point 17 above (page 17) a nonsense.
- 2) As highlighted and underlined in bold on point 19 (page 17) above the “money” was not Griquatown tokens but Rijksdaalder and Schillings.

Of relevance is my response on page 17 to Pierre Henri's point 19 above. The only money ever referred to is Rijksdaalder and schilling – not one Griquatown token.

28. In Campbell's 1834 personally edited journal of his first trip he omits any reference to the Griquatown token coins (the 1815 book on Campbell's travels to South Africa is a transcript of his diary compiled on this same trip). His omission confirms the fantasy.

What is the truth? We have 100% proof that the Griqua coins were procured by the directors of the London Missionary Society in the 1815/16 period. Campbell's lack of reference to it 20 years later is irrelevant. Maybe he was ashamed and left it out of his journal because the coinage was not the big success he had hoped for.

Quote: Maybe he was ashamed and left it out of his journal because the coinage was not the big success he had hoped for.

Pierre Henri Nortje is really hung up with this 1815/16 date. As I have repeated many times it could not have been 1815 as they were still being procured according to the report tabled in mid-1816. Yeah the truth is, as Prof Arndt states, not one token coin ever circulated - of course Campbell was disappointed.

29. Not one Griqua met by Balson know anything about these coins. (Balson has met with the leadership of all the main Griqua communities around S Africa in 2006 and 2007). The only leader to have heard about them was Waterboer at Griquatown and that is because of coin collectors approaching him in the past. (Griqua history is verbalised and past events are recorded in stories and fables passed down from father to son - none mention the Griquatown token coins).

What is the truth? This is so absurd one can hardly respond. Did the Griqua elders have any knowledge of the rix-dollars and skillings notes that circulating there 200 years ago? What did the elders in 2006 and 2007 know about the money that was paid as missionary contributions in 1820 at Griquatown? Or of Waterboer's great great etc. grandfather's salary that was paid in money two centuries ago?

Interestingly I have taken the time to meet and talk to Hetta Hager who was the curator of the Griquatown museum for over 20 years. I also spoke to Waterboer the Griqua chief in the town. I did this several times over many years.

This is what they say: https://www.youtube.com/watch?v=yeH_SRRWhSg

Unlike me Pierre Henri Nortje is an armchair researcher.

30. The Rev John Philip accompanied Rev John Campbell on his second trip to South Africa - having been in the country from the early 1810s. In Volume Two of his 1828 book "Researches in South Africa" he quotes the London Missionary Society's William Anderson verbatim at length. Anderson while describing life at Griquatown makes **NO REFERENCE AT ANY TIME to the "Griquatown token coins"** (pg 57-62) during the key 1815-16 period.

What is the truth? We know that during his meeting in August 1813 at Griquatown, Campbell discussed at least two things that the Griquas needed that the LMS could provide them with. The one was the coins and the other was a printing press that was delivered before February 1817 to them. Did the Rev Anderson mention the printing press in his 1828 book? I am virtually sure he did not. Is then so strange that he also did not mention the coins in that particular book written more than a decade later?

Pierre Henri Nortje raises a couple of interesting points. **First**, the 1828 book was written by John Philip **NOT** Anderson. Anderson never wrote a book but kept extensive journals and copies of his letters to friends. **This is where Pierre Henri Nortje got his "research" from on my website (more examples of this later).** **When you plagiarise other people's research it is easy to get confused:** <http://www.tokencoins.com/book/philip.htm>.

What does Peter Anderson the author of "Weapons of Peace" (a book about the lives of William and Johanna Anderson) have to say about this subject?

*I certainly **do not recall in any of the letters and journals any mention of local coinage/token in Griquatown during Anderson's time there.** I would not call myself an expert regarding William Anderson **but it is my impression that had there been local coins produced and circulating during his time he would surely have mentioned this in his letters or journals.***

Source: <http://www.tokencoins.com/petera.htm>

Secondly, there are contemporary records of a printing press in Griquatown which was also a complete failure. In fact Pierre Henri Nortje now provides us with a large number of references to the "Griquatown printing device" on the BidorBuy forum. Peter Anderson refers to the printing press in "Weapons of Peace".

Here is what Pierre Henri Nortje himself posted to confirm the printing press did arrive in Griquatown:

"Here is a bunch of quotes proving beyond a doubt that Griquatown had a printing press from at least 1817 to 1824:

Missionary register, 1816:

"Mr. Read, considering Griqua Town as a central station of great importance, is of opinion that a printing-press should be established there; a measure which the Directors highly approve."

Cupido to Campbell, 23 May, 1817:

"The printing press sent to Griqua town is come to hand, and they have begun to print a Hymn Book. One of the missionaries has begun to compose a Dictionary and Catechism in the Bootsuana language."

American Missionary register, 1821:

"Mr. Helm continues at this station, and has printed a few copies of a Boochuana spelling-book, which had been prepared by the brethren at Lattakoo."

The missionary gazeteer, 1828:

"Mr. Helm, having completed the arrangements of a small printing-office, has begun to print elementary books for the mission."

The last quote is from Bethelsdorp and might explain why there was no printing press in Griquatown when Moffat started printing in Kuruman (1831). It seems Helm had taken the press with him when he left Griquatown for Bethelsdorp in 1824.

Source: <http://forum.bidorbuy.co.za/forum/bidorbuy-category-discussion/coins-and-notes-for-the-numismatist/296235-the-truth-about-the-griqua-town-coinage>

So why is there NOT a single records about a Griquatown token being used in circulation at this time if a failed printing press there is referenced widely?

31. In the 1995 book Weapons of Peace by Peter S Anderson the author, a descendant of William and Johanna Anderson, makes no mention of the Griquatown token coins while relating their lives in Griquatown. In this 200 page softcover book Peter had access to original letters written by Anderson and talks at length about the

fall out Anderson had with the missionary in 1814 resulting in Griquatown becoming a ghost town.

What is the truth? It is open knowledge that his forefather, William Anderson, dispersed (disposed) some of the Griqua coins at the Griqua mission before February 1820. Why must Peter Anderson repeat it if his book has nothing to do with numismatics?

See my comments above on this subject in point 11 and point 30 above. As stated before **disposed** suggests that the tokens never circulated.

32. Karel Schoeman's book on "*The Mission at Griquatown 1800-1821*" based on extensive research into the London Missionary Society and Cape Archives reflects the fact that *the coins were a dismal failure and never circulated*.

What is the truth? Karel Schoeman **never** did such a thing. He never said that the coins never circulated. Schoeman actually underwrites Parson's research on the Griqua coinage by saying on page 133 of his book "*During the years 1815-16 Campbell had silver and copper pieces minted for use at Griquatown ... they seem to have circulated for a short time only before being melted down*"

This footnote by Karel Schoeman **was made years before my research was published** and after countless South African coin books had parroted Parson. Since that time Parson's research has been shown to be completely flawed and not backed up by any relevant references to the tokens. I once blindly accepted Parson's research but after years of looking into the Griqua history realised that it was written without any foundation and was based completely on assumption – and wrong. See: <http://www.tokencoins.com/parsons> (and also page 7 above)

33. Prof Arndt's 1928 book...The coins were of four denominations, viz: ¼ and ½ in copper and IIII and 10 in silver. These were sent at a time when these coloured people had not the slightest notion of the advantages of a metallic currency. Moreover their entire trade at the time did not even amount to fifty pounds per annum. Accordingly it is not surprising that "the dove of peace soon flew away and the money of which never a single farthing was in circulation accompanied it". The only permanent memorials of Campbell's visit turned out to be the names "Griqua" and "Griquatown". (Source: Prof Arndt (p 127) "Banking and Currency Development in South Africa 1652-1927"). The relevant footnote states: Hofstede, p 89; Gunning p 172.

What is the truth? Regarding the "relevant footnotes" - what did Hofstede and Gunning actually say?

Hofstede wrote the book *The History of the Orange Free State* in 1876 and mentions on page that 89 that "*zilveren en koperen stukken gelds*" (silver and copper coins) were struck for the Griquas.

Dr J.W.B. Gunning, who was the director of the Transvaal Museum from 1893 to 1913, wrote an article on the Griqua coinage (the first article ever about these coins as far as we know). He starts the article by saying that in 1892 whilst being in the

Orange Free State (he practised as a medical doctor there), he came into possession of three Griqua coins being the Five Pence, Half Penny and Quarter Penny pieces. He says these Griqua coins were first mentioned by the Reverent Campbell on his first visit to the Griqua Mission in the early 1800s.

Dr Gunning wrote an enquiring letter to Dr Ralph Wardlaw Thompson who was a director of the London Missionary Society from 1874 to 1880 and their foreign secretary from 1881 onwards. (Dr Thompson's father - Rev William Thompson – also worked for the LMS and succeeded Dr John Philip as the London Missionary Society's agent in South Africa. It was to Dr Philip who the Griqua missionary H Helm wrote the letter in 1821 regarding the ~~dispersing~~ (disposing) of the Griqua pieces)

Dr Ralph Wardlaw Thompson responded in writing to Dr Gunning's enquiry as follows

“Some years ago I heard about the tokens that were minted by the Society when the Griqualand State was still known as Griqualand West. I believe that these tokens were used (circulated) in large numbers, as other coins were not available. The dove and the olive branch on the tokens depict our Society since the beginning of its history ...”

Most of this is not relevant to the discussion.

Dr Ralph did not know what he was talking about – this is the second time this comment has been referred to by Pierre Henri Nortje (see page 7). We have already agreed that the Rijksdaalder and schilling are the only money **referred to** as being accepted as money by the Griqua at Griquatown at this time. We have also agreed the Griquatown tokens were a complete failure so to suggest and highlight his comment that *“I believe that these tokens were used (circulated) in large numbers, as other coins were not available”* is just misleading. **Even Pierre Henri Nortje now adopts my position the Griquatown tokens were a complete failure.**

Simple question – why do the missionaries refer to these Dutch currencies but never the Griquatown tokens if they indeed circulated amongst the Griqua?

34, 35 and 36. Moffat clearly slates Campbell as being a liar and "building castles in the air" and states that Campbell was a drunk who, in this state, would fantasize, eg the diary note about introducing coins. Also that that Campbell admitted that he was prone to writing fantasy.

What is the truth? We do not need the writings of Campbell to know that the directors of the London Missionary Society procured the Griqua Coinage in 1815/16. For that we can read the LMS 22nd annual meeting report of May 1816. We also do not need any of Campbell's writings to know that William Anderson ~~dispersed~~ (disposed) some of the coins before February 1820. For that we can read Heinrich Helm's letter dated 21 June 1821.

I have covered this above. Again I say **disposed does not equal they circulated** – in fact the true meaning of the word reflects the truth. The few that were given out to

the Griquas became useless keepsakes. The reason many were badly stored and became worn (often the wear is dramatically different on either side of the Griquatown tokens reflecting the poor storage with one side rubbing against something over a long period). Nortje avoids my comments about Campbell.

37. The Quarterly Review (1815) slammed Campbell's book as nothing more than a largely inaccurate record of his trip. The 22 page review provides documentary evidence of lies and distortions in the work in which Campbell flags the idea of having coins made for the Griqua.

What is the truth? Did they specifically slam him for lying about the coins? No, they did not. In any case, if he had indeed lied about the coins, the LMS would never have procured the coinage in the first place. So Campbell simply could not have lied.

Campbell was talking about issuing coins in 1813 – so why would they suggest he is lying about that? He hadn't done it. Moffat, who travelled with Campbell, continually refers to him being drunk and argumentative in letters to his family in 1820. **Here is the relevant link: <http://www.tokencoins.com/book/c.htm#campbre>**

However I would suggest this quote from *The Quarterly Review* sums up their views on the idea of introducing money amongst the Griqua "*They understand a little of smith's work, and rough masonry; they hollow out rude vessels of wood to contain their milk; and their women make rush mats and baskets; "but trades," says Campbell, "can scarcely be said to exist."* We would ask him why they did not?"
Source: <http://www.tokencoins.com/book5/review03.jpg>

38 and 39. Without a store how and where would they have traded them?
The only place they could be traded was south of the Orange River and trading stores DID NOT recognise them

What is the truth? See points 12 and 13 above

Think on this. Nowhere to trade the tokens. A nomadic people who mainly lived in and survived in the bush. A ghost town called Griquatown. No hole in the coin to string them safely, **AND as Prof Arndt points out a tiny remote community with no understanding of metallic money.** EQUALS - no circulation of even one token.
Just plain logic.

40. The Griquas were illiterate - could not read nor write - there was no school north of the Orange River.

What is the truth? Schoeman (1997: 78, 79) writes "*The number who attended the school at Griqua town is ...various (varies?), but those who attend at different times are stated at 210*" and "*It is estimated that upwards of a hundred persons can read and a few can write...*"

During the visit of the English explorer William Burchell to Klaarwater in 1811, he notes that the meeting-house also serves as a school-room where some of the children attend ... to be instructed in reading and a few in writing. (Schoeman: 1997:57)

Campbell writes of his visit in 1820 (Campbell 1835: 178): "*I visited the school, and found a great many young people, in little companies, standing around printed sheets suspended on the walls, and teaching one another, according to the British system; while the master, a native Griqua, was employed in hearing some senior girls read the New Testament.*" (Andries Waterboer was actually a teachers-assistant at the school)

The annual LMS report (1820-1821) states "*The school at this settlement contains upwards of 100 scholars, of whom 45 can read*"

Great detail about education (based on Campbell's known ability to exaggerate) but **not one word about a Griquatown token**. That to me sums up the reality.

41. The Griquas could not count - they would not have known what to do with the coins or how to use them. (Let's get real. How could a Griqua understand fractions? A large percentage of today's "educated" adult population doesn't!)

What is the truth? Andries Waterboer was paid 13 Rijks(Rix)daalders and 4 Skillings (a Skilling is a **fraction** of a Rijksdaalder) and there was indeed a school at Griquatown who certainly taught them how to count. Also, the Griqua trade fair in 1819 at Beaufort West netted 15 000 Rixdollars. This would have been impossible if the 120 Griquas who attended the fare could not grasp the value of monetary denominations.

We actually have a record (by the Missionary Moffat) of what the Griquas were charged for certain items at the fare (e.g. 70 rixdollars for a great coat, 10 to 14 rixdollars for a hat, a handkerchief cost 3 rixdollars and a knife 2 rixdollars).

We also know that the Griquas traded with beads (see point 17) and that a certain number of beads would equal a man's daily wages or the price of certain goods. This would be impossible to calculate if the Griquas could not count.

I have no doubt a handful of Griqua could count but the great majority could not. The fact that every reference above is to Rijksdaalder and the copper tokens are almost as rare as the silver makes the Griquatown "currency" suggestion a joke.

42 The Griquas were inherently lazy and not industrious - their only activities were shepherding their livestock, hunting and barter.

What is the truth? At the Griqua trade fare that was held in 1820, the Griquas requested the following items they wish to trade for: "*ploughshares, spades, picks, files & rasps, smith's and other hammers, axes and hatches, saws, planes, tar and iron*"

These items could hardly be described as the tools of lazy shepherds and hunters.

The Griquas loved hunting and they traded ivory and cattle at these fairs. I state that in my comment above. The Griqua were known to buy just about anything. The traders loved them – think no further than the two cannons Kok bought in Cape

Town and had brought to Kokstad by ox wagon. He paid two hundred pounds for them and not one shot was ever fired by them. He had no cannon balls and no shot.

Rev Dower in his book "*The early annals of Kokstad*" refers to the manner in which the Griqua would buy something of no value just to enjoy that moment of power while in a trading store. The East Griqualand traders loved the Griqua customers.

Quote: The traders in NO MANS LAND viewed the Griquas arrival with approval. Mr Scott, a trader, wrote "*Whatever faults the Griquas had, they one good quality for traders; they would buy anything.*"

Source: <http://www.tokencoins.com/griqua4.html#004>

43. The entire male population in the region around Griquatown was just 291 in 1815, see points below, and this number fluctuated greatly as it was *transient* population - many living off plunder and the chase.

What is the truth? Sources vary, but I do not see the point? The fact is that some of the coins were dispersed (disposed) to the Griquas (before February 1820) regardless of how many people lived at Griquatown and the surrounding areas

The fact is this; after the Griqua abandoned Griquatown – Kok going to Campbell and Waterboer to the Hart River leaving the village a ghost town until 1820 with the nomadic Griqua moving through the settlement with their livestock. A very different picture to the one suggested in your point 40 above. How would 291 nomadic people (men, women and children) without a trading store passing through the settlement of Griquatown use these tokens? (The small population was transient and isolated.)

44. The Griqua leader Waterboer refused to accept the Griquatown token coins and was paid for his services in Rijksdaalder

What is the truth? Although Waterboer was paid in Rijksdaalder notes, we have NO RECORD that he ever refused Griqua pieces. It is important to add that the Griqua coinage was intended (see Campbell's diary in this regard dated 7 August 1813) for the purchase of items like scissors and knives and not for paying large amounts like salaries. If Waterboer's salary was paid in Griqua pieces ("small change"), it would be comparable to a teacher's salary today being paid in R5 coins. Even if Waterboer was paid in the 10 pence silver pieces (the highest denomination) it would have taken 1750 coins to pay him.

To purchase stuff you need a store. That is where your whole argument fails and you agree with me see points 12 & 13 on page 14. Why does Helm make no mention of the Griquatown tokens apart from what the hell do I do with them? Why does Anderson before him make no mention of the Griquatown tokens? Why does Campbell in his 1835 cut down book on his first trip and in his second book of his 1820 visit **omit any reference to the Griquatown tokens?** It's not rocket science.

Put yourself in their position what use would a R100 bank note have in a town/region where you could not use it?

The Rijksdaalder were accepted in the Cape and could be used to buy guns etc.

45. The Griquas would leave Griquatown and travel inland to other settlements for months at a time hunting and horse riding.

What is the truth? I do not see the relevance. We are discussing the Griqua coinage issue here, not other leisure pursuits of the period.

This is a hugely significant point – their lifestyle was the hunt and the chase as well as herding cattle and sheep. They were a nomadic people by nature – the Bergenaars travelled all over the region right up into Gauteng at this time. Where would they use a Griquatown token in the bush?

46. Between 1814-20, the very time the coins were supposed to be circulated in Griquatown, the settlement became a "ghost town" with just a few nomadic Griquas using the station as a temporary camp before moving on.

What is the truth? See points 20 and 21 above.

See my response at points 20 and 21

47. The only permanent resident at Griquatown in 1815/16 was the Missionary William Anderson, the only gardens those of the Missionary.

What is the truth? Balson does not provide a source for this statement that Griquatown only had one single permanent resident. One can start counting with Johanna Anderson, William's wife ...

Read "**Weapons of War**" for the truth. The Griqua population at Griquatown was transient looking for grazing. Why would a person just passing through accept a local token? Not only that, but the number of white explorers who travelled through the region between 1814 to 1819 can be counted on one hand. (See point 30 above)

48. As recorded by Rev Philip the Griqua lost trust in the London Missionary Society's resident missionary Anderson over the Cape Regiment fiasco in 1814.

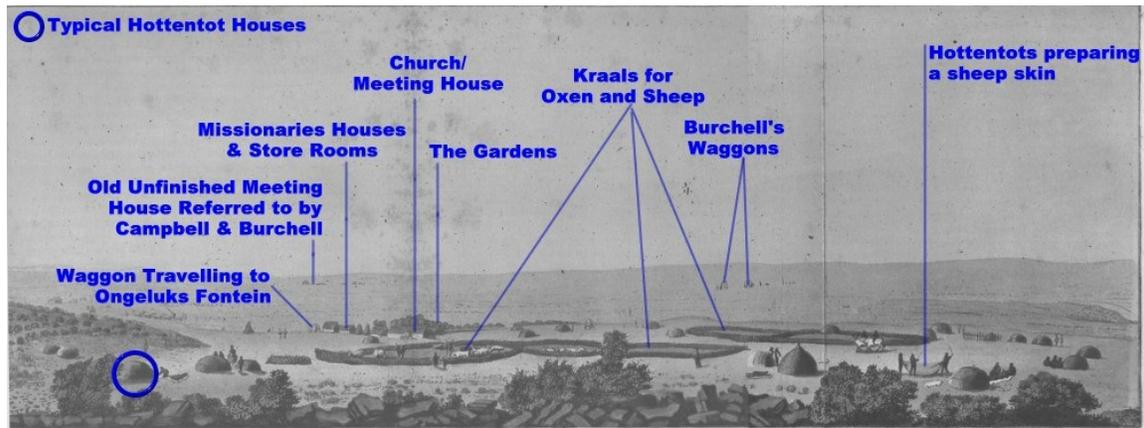
What is the truth? See my answer under point 22 above "The Griqua population could not have lost too much faith in Anderson, because he stayed at Griquatown for another 6 years and only left in February 1820. In any case, it was never "Anderson's token coins" but John Campbell's idea.

See my response in point 20 and 21

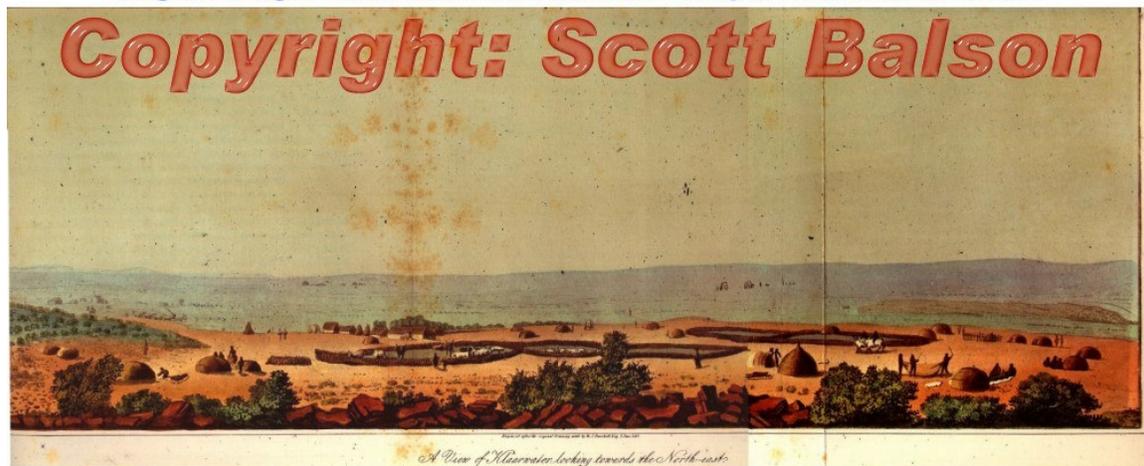
49. In 1812 BEFORE Griquatown became a ghost town it boasted just 25 traditional Griqua huts (made of branches and mud), three kraals for livestock, a Church, a Missionary store room (for produce harvested from the Missionary's garden) and the Missionary's mud house (see image below).

What is the truth? The London Missionary Society's procurement of the coins was in 1815/16. If the above is true, then the need for a circulating medium was much bigger in 1812 (or 1813 when it was actually stated as a need by the Griquas)

As I have said before Campbell exaggerated and was a drunk, Burchell was highly respected and drew a sketch of the village in 1812 that became Griquatown in 1813.



Original Image from Burchell's Book Below - Griqua Town in June 1812



As you can see in the image above Griquatown is hardly what you would call a bustling village. This was before the exodus of the Kok and Waterboer families from Griquatown in 1814..

50. In 1821 Rev Helm refers to having a bag of Griquatown token coins that were never used and asks the Society what they wanted to do with them.

What is the truth? The last statement is a blatant lie. Rev Helm NEVER refers to having a bag of Griquatown coins that were never used. Rev Helm says that “*The greater (greatest) part (more than 50% thus) of the Griqua money is still in our Society’s property which Br Anderson when leaving delivered to my care. As Mr Campbell thought that Br Anderson had dispersed (disposed) the silver pieces at too cheap rate.”*”

There are two huge errors throughout Pierre Henri’s document. They are corrected in his comment above. Full quote:*The greatest part of the Griqua money is still in our Society’s property which Br Anderson when leaving delivered to my care. As Mr Campbell thought that Br Anderson had disposed the **silver pieces** at too cheap rate, I asked him to let me know the real value of a piece of each which he promised*

to do, but I have as yet received no account and it is therefore still in my possession.
I should be glad if you, dear sir, would have the goodness to inform me what I am to do with it.

Once again Pierre Henri Nortje is selective in his research and then calls me a liar and again has two typos – the first stating “greater part” when Schoeman’s book on page 133 refers to “the **GREATEST** part”; the “greater part” is quoted incorrectly by Pierre Henri Nortje throughout this document. I would suggest that means almost all the tokens that arrived at Griquatown were still in his possession. In other words the “greatest part” is just that and not just over 50% as suggested by Nortje. In my view only a tiny fraction of tokens were handed out (disposed of) by Anderson before the small Griqua community at Griquatown realised they were useless to them.

The second typo is the word “dispersed” it should be “**DISPOSED**”. Interestingly the online dictionary quotes the following meaning behind the word **DISPOSED**:
*To give or transfer to someone else, **especially permanently**: She disposed of her estate among her heirs. He disposed of his memoirs to a research library.*

The use of the word “disposed” by Helm thus implies they did not circulate.

IMPORTANT NOTE: What is not lost on me is the source of Pierre Henri’s research (ie largely selectively from my website as demonstrated above). I would suggest that he buys Schoeman’s book and **READS** it and not cut and paste from my website. **Unlike Pierre Henri Nortje my research took 30 years of buying first edition books, reading them and compiling a completely fresh picture of the history of the Griqua people.** If you take the link below you will see he has simply cut and pasted my (deliberate) typos where I say the “*greater part*” and “*dispersed*” in this transcript. The relevant extract can be found on the reference to page 131-133 of this webpage. **If you read Schoeman’s printed book it says the “greatest part” and “disposed”.**

This is where Pierre Henri Nortje plagiarised from my deliberately edited website and then gave Schoeman’s book as his source.

THIS LIE DESTROYS HIS CREDIBILITY: <http://www.tokencoins.com/helm.htm>

The large collection of books I have built up over 30 years can be viewed at this link. This is REAL research: <http://www.tokencoins.com/collect.htm>

For the record I have scanned the relevant page out of Schoeman’s book and put a big red arrow next to the correct text “The Greatest part” and “disposed”

See the next page:

...our
...exceptions
...em even talk
...gs. I want to
...etc. in their
...ust I can say
...ivation lies
...ould plant
...wanting in
...o give the
...s in such a
...my knees

...meet us
...humbly
...med the
...cu
...s in the
...e.
...t come
...n, etc.
...I have
...left to
...them-
...have
...s feel
...me a
...ill to

...near
...uld
...the
...our
...er

23
e

they left for
Andries Waterboer has for some years assisted me in the school. Since he became Captain he could not regularly attend, as his duty required frequently his absence from home. I have therefore discharged him in May last. And indeed the school has not lost much in him. The natives like much to be preachers but not schoolmasters, if they think that work to be too mean or too troublesome I do not care.³ Br Anderson made the agreement with him that he should receive for payment 60 Rijksd[aalders] an year from the Society. Having no money,⁴ he has for the last two years received nothing except 13 Rijksd[aalders] 4 Schill[ings]. As most of the members of our Auxiliary Society have payed their contribution for the past year partly in money and partly in corn, sheep and goats, I have been able to give him 36 Rijksd. more. He has therefore still to recive 70 Rijksd. 4 Schill. Will you be so good as to send for him that sum by a safe opportunity. Of what I have received from the Griquas for our Society I shall give an account as soon as all is payed.

The greatest part of the Griqua money is still our Society's property which Br. Anderson when leaving delivered to my care.⁵ As Mr Campbell thought that Br. Anderson had disposed the silver pieces at too cheap a rate, I asked him to let me know the real value of a piece of each, which he promised to do, but I have as yet received no account[?], and it is therefore still in my possession. I should be glad if you, dear Sir, would have the goodness to inform me what I am to do with it.

Mr Campbell wished me to look out for people among the Griquas who would be willing to stay with the missionaries that should be sent out for the Baroots etc.⁶ I gave him to understand that I doubted of success. I have since that time made inquiry, but it has been in vain.

Br. Moffat hinted to me to apply to you for some useful books for our

1. Apparently in the sense of a brother who could look after the itinerating.

2. The Moffats had left for New Lattakoo in May 1821.

3. Presumably in the sense of 'I do not know'.

4. i.e., the Society having no money.

5. This refers to the coins supplied by Campbell to the Griquas in accordance with the undertaking given during his first visit in 1813; see p.78 above. During the years 1815-16 Campbell had silver and copper coins minted for use at Griquatown, denominations of tenpence, fivepence, a halfpenny and a farthing (quarter penny) being recorded by Parsons (see 'Suggested further reading', pp. 139-141 below). They bore on the obverse the image of a dove flying with an olive branch in its beak. They seem to have circulated for a short time only before being melted down.

6. The proposed mission to the Hurutshe (Bahurutshe); the Paris Missionary Society would eventually establish a mission for them at Mothito (Bothitong) in 1832.

This temporary strategy by me in changing these two key words "greatest" and "disposed" on my website was used by me to expose Nortje and it has and now he calls me a liar. (I was informed by someone what he was up to).

Look at reference 9 in his appendix below (page 36) and reference 50 on page 38 where he gives his reference as Schoeman's book. Who is the liar now?

On page 9 of this document Pierre Henri Nortje states: **My comments are in black and my sources listed in the appendix.** That is a lie and fraud.

Why does Scott Balson lie so blatantly when he refers to what Helm actually wrote in 1821 in his letter to his superior (Dr Philip) in Cape Town? The reason is clear - what Helm wrote is the key that unlocks the whole enigma regarding the circulation of the Griqua pieces. (The whole foundation of Scott Balson's flawed argument is that the Griqua coins never circulated)

My response is quite practical; for a coin to circulate it needs to be exchanged for something and suggesting that a missionary giving a silver token to a Griqua who could not use it in circulation amongst a tiny local community and then it circulated widely is laughable. In my view the silver Griquatown tokens were labour based (day and half day). We know a few were disposed of (**not circulated**) but when the reality dawned on the recipient Griqua that they could not use the tokens anywhere to buy stuff (scissors etc) they rejected them. That's why they failed so badly.

Its not rocket science and in reality they became nothing more than keepsakes for the unfortunate recipient who could not get rid of the token for anything.

The "value" furphy exposed:

Balson has always maintained that the Griqua pieces were "*only keepsakes*" and "*freebee hand-outs*" and thus not coinage that actually circulated.

Let us look very carefully again at what Reverent Helm actually wrote "... *Anderson had dispersed (disposed) the silver pieces at too cheap rate* ..."

It is the word "rate" that is used in this sentence that is the key. The Oxford dictionary describes the word "rate" as "*a measure (or) quantity ... typically one measured against another quantity or measure...*"

So the Griqua pieces were dispersed (disposed) for something else in return (being it goods or labour or both), and as the missionaries later found out to their detriment, the exchange rate in these exchanges were wrong. The London Missionary Society lost out and the Griquas gained when the coins changed hands between the two parties.

The fact of the matter is that you cannot hand out freebies and keepsakes at a wrong exchange rate. Only money (as payment) can be handed out at a wrong exchange rate. And when that has been done, the circulation process has already started.

The disagreement over their value in no way had a bearing on their failure. The value of the tokens is a different issue altogether. **The value issue only came about much later in 1820 when Campbell was trying to get them accepted by stores to the south and anyway Anderson had already "disposed" a few.** As I mentioned before the weight of the silver Griquatown tokens differed to that of

English silver coinage. This issue arose years after Pierre Henri Nortje suggests a few were disposed by Anderson.

In fact, ironically, Burchell in his highly acclaimed book “*Travels in the Interior of South Africa*” refers specifically to this situation (1811) and I quote:

Spanish dollars are used in Cape Town, rather as bullion than as coin; their value varying according to the rate of exchange. Accounts are kept in rix dollars, schellings and stivers; although the value of estates and possessions is often rated in guilders, three of which make a rix-dollar. Six stivers are equal to one schelling, and eight schellings to one rix-dollar or four shillings currency; but the value of this currency is excessively reduced by the rate of exchange, which in 1810, was 33% in favour of England, and has since that time gradually risen to above 120%.

Source (with scans of relevant pages): <http://www.tokencoins.com/history.htm>

No wonder then that the value of the silver tokens beyond no shop Griquatown was an issue Campbell could not resolve – this in no way affected a few tokens being earlier disposed of. Copper tokens would not have had any metallic value supporting my view they never even arrived at Griquatown.

In summary, to me it is quite logical what happened. Anderson gave a few of the tokens (disposed) to some of the Griqua leaders at Griquatown (long before the value issue was raised through Campbell’s attempts to get them accepted with trading stores to the south in 1820). Anderson did this to see how they would react to them. The Griqua could not eat them, trade them or do anything with them at Griquatown. They became unwanted keepsakes and the word quickly travelled around the small community that they were useless to them. Within days the Griqua rejected the Griquatown tokens resulting in the greatest part being given to Helm by Anderson. The date they arrived is irrelevant to this debate. What is known is that they were a complete failure,

And lastly, as every serious numismatist will know, you cannot hand out “*pattern coins*” as payment for anything – and certainly not at the wrong exchange rate.

For that you need proper coins.

Token coins are not patterns and were used extensively in trade in S Africa in the 1800s.

Pierre Henri Nortje and I agree that the Griquatown tokens were a complete failure.

We also agree that because of this the greatest (not greater) part was returned to England. Isn’t it interesting therefore that the origins of most Griquatown tokens in collections today are not from Africa but England. The only sticking point is whether they circulated or not. I agree with Prof Arndt – with the relevant reference at the beginning of this document that not one coin did. *IF anyone found just one contemporary reference to a Griquatown token being used in a single trade back then it would change everything.* The fact is

there is not one reference. Anderson disposing a few tokens does not equate to them circulating, in fact the opposite. Those with the Griquatown tokens in their collection are desperate to maintain the fantasy that they somehow circulated. Logic, as do records from that time, tell a very different story.

It is now time for you to decide what you believe.

As you know my views remain that not one Griquatown token ever circulated.

Pierre-Henri Nortje
Cape Town
December 2015

Scott Balson
Brisbane, Australia
February 2016

(See appendix on next page)

Appendix (Pierre Henri's as per his award winning PDF).

1. Report of the 22nd annual meeting (1815/16) of the London Missionary Society (dated 10 May 1816) reads "...the Directors (of the LMS) are now procuring for them a coinage of silver tokens". Regarding beads as currency, see *Bibles and Beads: Missionaries as Traders in Southern Africa in the Early Nineteenth Century* by Roger B. Beck (The Journal of African History Vol. 30, No. 2 (1989), pp. 211-225)
2. Report of the 22nd annual meeting (1815/16) of the London Missionary Society (dated 10 May 1816) reads "*To remedy the inconvenience sustained by the people ... by their want of a circulating medium, the Directors are now procuring for them a coinage of silver tokens*". See this link (various missionary magazines and registers of the period refers to the report – here is one)
<https://books.google.co.za/books?id=UThBAAAACAAJ&pg=PA316&lpg=PA316&dq=%22procuring+for+them+a+coinage+of+silver+tokens%22+tokencoins&source=bl&ots=RQ2UJyNyCo&sig=qDFbRETnG8EUhbVTyJOPM RGqSFo&hl=en&sa=X&ved=0ahUKEwiLkaKlIteXJAhUFuhQKHdq3CYUQ6AEIGjAA#v=onepage&q=%22procuring%20for%20them%20a%20coinage%20of%20silver%20tokens%22%20-tokencoins&f=false>
3. It is the 1815/16 LMS report (see above) that mentions this.
4. Standard Catalogue of World Coins by Krause and Misher. (Any edition). Regarding the Wesleyville Mission Tokens, Beck (1989: p.223) writes "*At Wesleyville (South Africa) in 1825 William Shaw paid the wages of the workmen with a kind of tin token – about the size of a sixpence & stamped with a W., each token passes current, on the place & neighbourhood, for five strings of beads, the daily wages of a man*"
5. See Hern's Handbook on SA Coins (2015/16) and also the NGC registry for the gold ZAR sixpence dated 1897 as an example.
6. Geld in Suid Afrika. C.L. Engelbrecht: 1987: See picture on 31
7. NGC and PCGS population statistics available on their websites at <https://www.ngccoin.com/coin-census/world/south-africa-cid-10> and <http://www.pcg.com/pop/worldcoins.aspx?c=2493&al=S>
8. <https://en.wikipedia.org/wiki/Duit> and the Standard Catalogue of World Coins by Krause and Misher (any edition covering the early 1800s).
9. Letter written on 21 June 1821 by Reverent Heinrich Helm to Dr John Philip (see Karl Schoeman's (1997) "The mission at Griquatown 1800-1821") that reads "*As Mr Campbell thought that Br Anderson had dispersed (disposed) the silver pieces at too cheap rate ...*" (at Griquatown)
10. See above and also here
http://www.forgottenbooks.com/readbook_text/Records_of_the_Cape_Colony_v15_1000698796/377
11. "*Late in February 1820 William and Johanna, with 3 months old Bartholomew Ebenezer in her arms, finally left Griquatown to the goodbye waves of the Helms and about 200 residents, mostly church members*"
<http://www.geni.com/people/William-Anderson/6000000003038032569>

<http://griquatownandersons.com/ancestors/3.htm>
12. and 13. The letter written on 21 June 1821 by Reverent Helm to Dr John Philip of Cape Town, states "*Br Anderson made the agreement with him (Andries*

Waterboer) that he would receive for payment 60 Rijksdaalders a year from the society.... he has for the last two years received nothing except 13 Rijksdaalders 4 Schillings”.

14. Report of the 22nd annual meeting (1815/16) of the London Missionary Society (dated 10 May 1816)

15. John Campbell’s diaries dated August 1813. These can be accessed at Google Free Books – see here for an example.

https://books.google.co.za/books/about/Travels_in_South_Africa.html?id=FpsUAAAAYAAJ&redir_esc=y

Also, in the July 1927 edition of the Chronicle of the London Missionary Society (https://archive.org/details/clironicleoflond1927lond_5) is a small article on the Griqua coinage and Rev. John Campbell ... *“One of his unofficial acts was to supply the Griquas with a coinage of their own. He found them destitute of any circulating medium, and thought that the safety and speed of their trade ought to be improved if they had money which the missionaries, having first received it in payment of their grant from the Society, could circulate among the Griquas in exchange for food and labour”*

16. Dr F.K. Mitchell: The Coinage of Griqua Town (article in *Antiques in South Africa* published in 1978)

17. *The Politics of a South African Frontier. The Griqua, the Sotho-Tswana and the Missionaries 1780 – 1840* by Martin Chatfield Legassick: 2010: pages 116 and 117.

18. Campbell visited Griquatown in March and August 1820 – see point 15 above.

19. Letter written on 21 June 1821 by Reverent Helm to Dr John Philips of Cape Town.

20 and 21. See BidorBuy Numismatic forum here

<http://forum.bidorbuy.co.za/forum/bidorbuy-category-discussion/coins-and-notes-for-the-numismatist>

22. Anderson only left Griquatown in February 1820 – see source under point 11.

24. Letter written on 21 June 1821 by Reverent Helm to Dr John Philips of Cape Town regarding, amongst other issues, the passing of the coins at the wrong exchange rate.

25. See source under 7 above.

26. Report of the 22nd annual meeting (1815/16) of the London Missionary Society (dated 10 May 1816) covers the period BEFORE May 1816.

27. See 19 above.

28. See points 1 and 2 above regarding the procurement of the pieces by the LMS.
30. See Balson's own source
32. Karel Schoeman's *The Mission at Griqua Town 1820-1821* published in 1997.
33. H. J. Hofstede, *Geschiedenis van de Oranje Vrijstaat*, 1876, page 89 and Dr J. W. B. Gunning: *Annals of the Transvaal Museum*. 1910, Vol. 2(3), pp. 170-172)
40. Karl Schoeman *The Mission at Griquatown 1800 -1821* (1997). William J Burchell, *Travels in South Africa* (reprint by Batchworth Press, 1953)
41. See 42 and 43 below and also Roger B. Beck: *The Journal of African History* Vol. 30, No. 2 (1989), pp. 211-225.
42. *The Politics of a South African Frontier*. The Griqua, the Sotho-Tswana and the Missionaries 1780 – 1840 by Martin Chatfield Legassick: 2010: pages 116 and 117 and also the source below.
43. *Missions, States, and European Expansion in Africa* by Chima J. Korieh, Raphael Chijioke Njoku: (2007: Page 25)
44. Demmrein posting the following on 2/11/11 on the BidorBuy Numismatic forum – see link under point 20 above “Remember, the Griqua knew rixdollar notes and they were in circulation amongst them. The coins were petty change. Would it make sense to pay someone in petty change if notes were available (even if limited)? Certainly not. This applies not only to the money actually paid but especially to the remaining 70 rixdollars and 4 schellings Helm was applying for. If one rixdollar was equivalent to 2 1/2 guilders, i.e. 250 cents, then it would have taken more than 1.750 of the ten cent tokens to pay him. See what I mean? The tokens weren't meant to replace big money like rixdollar notes, but small change that was missing for small transactions”.
50. Letter written on 21 June 1821 by reverent Heinrich Helm to Dr John Philip (see Karl Schoeman *The Mission at Griquatown 1800 -1821* (1997) and also the Oxford Dictionary here

<http://www.oxforddictionaries.com/definition/english/rate>